

2m.
Eur.

YMCA

NUMBER 4

A Community Message to the Brotherhood

EUROPE

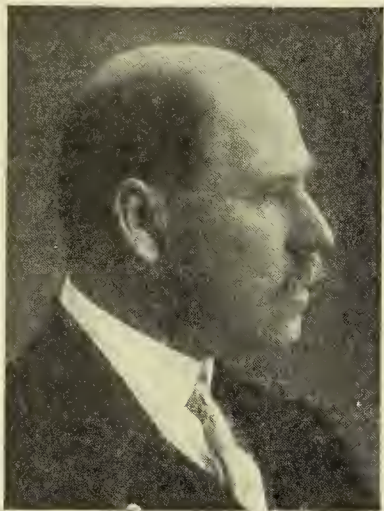
THE INTERNATIONAL COMMITTEE OF
YOUNG MEN'S CHRISTIAN ASSOCIATIONS

347 Madison Avenue, New York

Europe

KARL FRIES, Ph. D.

General Secretary, World's Committee, Young Men's Christian Associations, Geneva, Switzerland



Europe is not America! It must seem funny to Americans who are used to traveling by the fastest trains for six days from one end of their country to the other, when making a voyage in Europe to knock up against custom and passport barriers every few hours. These barriers are not only a great bother to the traveler; they also denote considerable difference in national characteristics, habits, and traditions. Traditions—yes, they play a large part in Europe. When you try to analyze the features that meet you in the appearance of buildings, in methods of everyday life, even in small details, you will find that in most cases they have their roots far back in the Middle Ages. Tradition makes its influence felt even in those countries which pride themselves on being most progressive in their politics. Nothing short of the revolutions caused by the World War have been necessary for shaking some of these countries out of their age-long

ruts. The retracing of the map of Europe, with the subsequent grouping of elements of population which for centuries have been separated in their political and ecclesiastical connections, has produced a pliability which Europe has probably not witnessed since the days of the Reformation. In these countries affected by these changes conditions have been created which in some measure resemble those obtaining in America. A new national consciousness is developing in a population composed of many heterogeneous elements. Hence an imperative need for shaping new forms of political and community life. The governments are conscious of their limitations in front of these tasks and of the tremendous demand for able and reliable leaders and are willing to accept any useful offer of help toward the solution of their problem. It seems to me providential that the American Y. M. C. A.'s, guided by the generous policy which was inaugurated in 1889, and which in their Foreign Work has brought forth such wonderful fruits in the Far East, has been led at this time, through their magnificent service first among prisoners of war, then among soldiers, and finally among civilian young men, to bring to bear their influence in these countries and to inculcate their experience ripened in the school of life. If I correctly understand the principles underlying the Community Work of the Y. M. C. A., they seem to me to have their best chance in some of these "new" countries of Europe.

Unfortunately the Y. M. C. A.'s in most of the European countries during the decades preceding the war, had not succeeded in securing that social respect and popularity which they enjoy in America. I have often wondered why, and again coming back to the influence of tradition, I am inclined to attribute this in some measure at least to the mistakes, not to say anything worse, made by the Church of the Middle Ages. Digressing from its original purpose it became engrossed in political pursuits and showed a remarkable lack of willingness to render unselfish social service. This has created in the minds of the great majority of the people a contempt and dislike for what is officially called Christianity, which raises tremendous obstacles in the way of an organization which calls itself and wants to be *Christian*. It is only through the irrefutable testimony of labors of love and through a reinterpretation of the meaning of true Christianity by individual lives regenerated by the Spirit of God that these prejudices can be overcome. But prejudices die hard and we must be prepared for up-hill work all the time. The optimistic enthusiasm and contagious courage of our American brethren are greatly needed in this work and I sincerely hope that the magnificently generous contribution which they have made and are making in the shaping of a new Europe will leave traces which, by the very tendency toward tradition which is characteristic of this continent, will extend its beneficent influence over a long future.

Europe and the Community-wide Association Program

DARIUS A. DAVIS

Senior Secretary for Europe, Geneva, Switzerland



Europe, a mighty word! Europe, from which have flowed rivers of life; life which has affected every continent, every race. Where is the nation that has not been enriched by its blood, ennobled by its thought, blessed by its saints and martyrs? Have the rivers

dwindled into trickling streams or entirely ceased to flow? Has the fountain dried? Or have the rivers of life smitten by some terrible enchanter's rod been changed into rivers of destruction and death?

However one answers, one must admit that something has happened in Europe. Something elemental, epoch-making.

What are the signs of this new day in the Old Continent?

1. THE BIRTH OF NEW NATIONS. A trite statement in these extraordinary days. There is in it nothing trite for the newly born nor for the country from whose side the rib was taken. In the simple words of a Latvian student: "After 700 years of foreign service, we are free! It is true, physically we still suffer very much. Yet something wonderful is happening, even the air is different."

They are living their 1779 to 1783. Nation building is a task that challenges not only ability but also character. Principles on which established nations were built are being found unsuitable to present-day nation construction. Therefore nation building today, and especially when many are being built at the same time, requires intellectual, social, economic, and religious renovation and reconstruction, very often new construction.

In spite of the dreams of centuries having come true there is only a partial realization of the greatness and significance of what has really taken place. Only gradually are these new nations realizing the extent and seriousness of the responsibility which comes with freedom if freedom,

and not license under the guise of freedom, is to be their lot.

2. ALTERED NATIONS. Some idea of the extent to which Europe has been geographically altered may be gained from the fact that only five of the twenty-one independent nations including colonies retain their pre-war boundaries. In many cases the economic, intellectual, and moral changes in the altered nations are scarcely less profound than in the new nations. The result is that when we think of New Europe we must think of the continent, not of a few countries whose names appear for the first time in our generation on the map. EUROPE, molten, plastic! EUROPE!

3. BROKEN TRADITIONS. The dead hand of the past is releasing, in not a few instances has released, its strangle hold on the present and the hope of the future. One has only to be served in restaurants by countesses and even princesses, to have generals and railroad presidents run one's errands, see titled people take in boarders; and on the other hand to see clerks, peasants, and humble craftsmen running governments and directing great enterprises, to realize that traditions are broken. The depth of meaning in this statement is further realized when one sees thousands of students who only five years ago considered manual labor not only a disgrace, but an absolute impossibility, now priding themselves on working with their hands to earn their way through universities. Yes, when European universities change their schedules and run classes from 7 to 9 A. M. and from 4 to 10 P. M. in order to enable the students to earn their living, the grip of the past has been mightily loosened.

In agricultural life is it less evolutionary to see tractors replace the old wooden plow? Reapers crowd out the sickle and motor-run threshers cause grass to grow on the old ox-trodden threshing floors. "Our fathers did it thus" is no longer a reason that satisfies. There has been a decided "about face"! People are beginning to look forward, not back. Not what has been but what can and will be is the note struck today. Certainly the present suffering is great but the consciousness exists that true greatness is born of suffering. There is hope and expectation. This leads to the next evidence of a changed Europe which is:

4. A NEW TEACHABLENESS. From the day when nations were self-satisfied or unwilling to admit that other nations had something really worth while to teach them it is a far cry to the day when one sees them deliberately sitting at the feet of other nations to learn and embody in their new national constitutions all those elements which have tended to make the older nations strong and useful. Not one but many nations of Europe today are asking for the best experience of other nations along intellectual, physical, and moral lines.

Within the last few weeks Roumania in connection with the national effort for the physical, intellectual, and moral development of her youth has renewed her request for the Y. M. C. A. to choose three technical advisers for the government for physical education. Leaders along other lines are being brought from other countries. Another nation is now studying a similar all-inclusive plan of education and has unofficially approached the Association to know if she is willing to choose men with the same qualities of character and leadership as she would choose for her own work, who will be paid by the inviting country and put in charge for a period of five years of different departments of physical and moral education.

Several of the countries of Europe are more ready to consider, adapt, and try out any successfully worked-out principle, or method, if it promises to develop real leaders of men, than even America.

5. TOLERATION. With the new teachableness has come a new spirit of toleration. Especially this is true in countries where the Orthodox Church is the established religion. In Russia, Roumania, Greece, Bulgaria, and Serbia non-Orthodox Christian workers before the war met with suspicion, if not opposition. The war work of the Association has resulted not only in a greater toleration but even in a real cooperation, thus opening a door of service and collaboration to the 140,000,000 souls in the Orthodox Church. There is also a new toleration to be found in other countries in Europe. This does not mean that all intolerance has ceased.

6. NEW INTERNATIONALISM. While there exists in many countries unreasoning nationalism there is evidence of a new sense of international dependence and cooperation. For the present this new internationalism is being voiced particularly through individuals and groups rather than officially through governments.

7. WEARINESS OF FORMALISM. The failure of established systems, whether political, social, economic, educational, or religious, to assure social

justice and international righteousness and racial harmony has shattered the faith of the masses in the existing order of the things. That a thing has "always been so" is no longer a reason that convinces that it should continue to be so. Today men throughout Europe are applying to their institutions this test: "Does it meet actual needs?" "Does it respond to reality?" Many are those which are not successfully meeting the test. This weariness of lifeless formalism is felt by institutions as well as by individuals.

The Roman Catholic and Orthodox Churches are among the first of the great institutions which are trying to adapt their methods and message to the new day. The latter particularly is seeking the collaboration of those who have had experience in touching successfully the daily lives of individuals. Preaching, Bible Study, Sunday schools, common use of the New Testament, starting of social service centers, distribution of literature, are some of the evidences that the spirit of life and reality is breathing in this wonderful old church.

8. REPRODUCTION OF THE RACE. Not less significant among the signs of the new day is the interest being manifested in many countries in all questions relating to the birth rate and to the reproduction of the race. North, south, east, and west have been heard to express the conviction that more precious than mines of coal, oil fields, forests, or rich prairies is the manhood of the nation. In countries where before the war all mention of the ravage of venereal diseases was banned from pulpit, press, and home there are now active campaigns carried on through press, film, and public addresses to combat immorality. Even the most conservative and prudish nation no longer looks on with indifference while a large proportion of its boys of seventeen and under are already leading immoral lives.

One million copies of an illustrated pamphlet combating immorality and venereal diseases have recently been published by the Greek government and are being distributed through all the schools. The Association has been responsible for starting and carrying on in cooperation with Red Crosses, schools, and governments nation-wide campaigns for sane instruction in sex hygiene in France and Czechoslovakia.

The true importance of interest in this problem lies in the fact that increasingly men are becoming convinced that:

9. SPIRITUAL PROBLEMS ARE SUPREME. Mr. Frank A. Vanderlip said recently: "I see no purely

economic solution to the problems of Europe. I am becoming increasingly convinced that the only solution is a spiritual one." At a dinner in Geneva attended by outstanding leaders of the League of Nations and representatives of other international and world organizations the same conviction was strongly expressed by those present. Sir George Paish, one of England's leading economists, has expressed his opinion that "any solution of the economic and political problems of Europe must be on a spiritual basis." More and more common are becoming such expressions as "Europe's sickness is a spiritual sickness," "moral disarmament," "moral regeneration," "change of heart," etc. These words are being used not only by religious leaders, but what weighs heavier with the public, by economists, publicists, and statesmen.

The same idea is being expressed in one way or another, but always with the emphasis of conviction from France to Constantinople and from Finland to Portugal.

What has all this to do with the Young Men's Christian Association? Simply this, that the community-wide work and message of the Association strikes Europe now with all the carrying force and power of a new evangel. To Europe unshackled, changing, resetting its moulds, conscious of its weakness and needs, seeking aid above all in the spiritual realms of leadership and character-building, comes the Association not talking theory, not preaching, but exemplifying in the community the life of Him who went about doing good, giving life, reality, service. The example of the message of the Association never fails to command the attention and call forth the support of European nations. Individuals and groups who have failed to support the Association have, nevertheless, paid the highest compliment by trying to imitate it.

WHY DOES THE ASSOCIATION APPEAL TO EUROPE TODAY?

1. The Association came at the moment of greatest national need. It served where that need was most keenly felt at the time, with the soldiers.
2. Seeing the effect of the Association service for enlisted men, Europe believes the Association is capable of meeting similar needs in the civil communities.
3. The Association unites communities composed of different nationalities, races, and creeds in a program of mutual helpfulness. This is a spiritual service of inestimable value to divided, unsocialized communities and is being rendered at a moment when it counts most for individuals and the states.
4. It raises morale by positive methods of training

and leadership demonstrated at strategic centers through groups with large powers of radiation.

5. It appeals to all classes and creeds by exalting the living Christ. Not the stone or wooden Christ of the European country crossroad which typifies the lifeless form that has made Christianity hateful, a veritable sham and hypocrisy in the minds of millions. In Europe Christianity has been too much degraded to a form, a political party, a cause of conflict and hatred. The living Christ through whatever medium presented is ever powerful and meets the same glad response in the hearts of men of all nations.

6. The Association comes at the psychological moment, not only on account of the politically, socially, and intellectually changing Europe, but also because this is the moment when the Orthodox Church is planning to hold another great ecumenical council for the express purpose of adapting itself to modern needs and conditions.

If it is not Providence, what a strange coincidence has brought together on a basis of sympathy and confidence the Orthodox Church which controls the spiritual destinies of so many millions of souls and the Y. M. C. A. with its energy, resources, and experience in dealing with the very problems which above all others are occupying the attention of church leaders in six countries!

WHAT MUST BE THE CHARACTERISTICS OF AN ASSOCIATION WHICH WILL MEET THE NEEDS IN EUROPE?

1. It must be Christ-like in approach and operation as well as in the life of its leaders, directors, and controlling members.
2. It must be a movement, not a building or mere organization. Its chief interest must be the establishing of the Kingdom of God, not the Y. M. C. A., in communities and nations. Half measures are not wanted by men who are building nations.
3. It must center its attention on boys and men under twenty years of age.
4. It must from the beginning aim at becoming as soon as possible an institution of the country where it operates.
5. It must continue without interruption its present work and increase it in volume and efficiency, but only as fast as proper leaders and adequate support can be assured.

Beginning at the psychological moment has placed the Y. M. C. A. in many European countries twenty years ahead.

6. It must have a long-term policy.

Great epochs in Europe come rarely. The brotherhood is summoned to help channel the rivers of influence in Europe for the new epoch.

Building the "Y" in Saloniki, Greece

ULIUS L. AMOSS

Senior Secretary, Young Men's Christian Association, Saloniki, Greece



Over in Saloniki, the Association has the unique opportunity of serving an ancient city, while at the same time it builds on the foundations of a new town.

Even in its inception, Saloniki was founded from more ancient communities. Over two thousand two hundred

years ago King Cassandira gathered up the citizens of two adjacent cities and of twenty-six villages and established the city which he called Thessalonica, in honor of his wife.

Since that time, as before, Saloniki has known the frown and smile of fortune. She has endured the invasions of Persian, Roman, Visigoth, Hun, Saracen, Cretan Pirate, Magyar, Slav, Arabian Corsair, Bulgarian, and Turk.

War has leveled Saloniki times without number. Today, though holding anciently established trade, she is back where she must start afresh. The heart of the town is in ruins as a result of the great fire, one of Saloniki's gifts from the World War. Her home life is demoralized, her youth in arms, her fortune reduced.

But with all her sorrows and her misfortune, Saloniki is again Greek, and that indomitable spirit inherited from ancient times inspired the Coveted City to build on the scarcely cooled ruins of the old town. The Y begins with her.

Over here in the shadow of a mosque which has served successively as Greek temple, Roman temple, synagogue, Christian church, and mosque, a mixed motley but happy group of little boys play the new game of baseball.

Here, in the excavation made for a fine new building, on the site of ancient structures, little Greek boys play soccer with a combination of little Zionist Jews with a Y. M. C. A. ball.

Over there on the waterfront in sight of a big American freighter coming in the channel, which must have been used by the Persian fleet, is a big Y Soldiers' Club. There the soldier may get anything he likes from a hot dinner to entertainment, or a hot bath. And after taps the building

must still keep open, for hundreds of boys are being entertained in their big brothers' club. Or their big brothers, armed with military passes, come with their sisters and their friends' sisters for a social-literary, French, English, or German discussion meeting.

Or yonder in a former hospital where wounded French soldiers were made well, the Russian refugees have a community center. Here and there about town 105 classes in various subjects are held each week under the Saloniki Y auspices.

Out in poor demolished Serres the older orphans of massacred parents are taught how to earn a living in a Y institutional school. Throughout the Coveted City, organizations are being helped by the Y. It is a poor school, no matter how ancient or how modern its foundation, which does not have Y games. But the present program though lauded almost daily in the press and mentioned in the letters of high officials is but a speck on the horizon compared to its future activities. The board of directors promised that.

And a word for the board. The Governor became convinced of the value of the Y early in the game. He summoned together a number of the leading men of all walks of life. During meeting after meeting they had the Y and its objectives laid down to them.

When at last it seemed that the group was sufficiently informed to decide if Saloniki needed the Y, a vote was taken. Without a dissenting vote it was decided to begin at once. From the group of "founders" a board of directors was elected, a board which ably represents the Coveted City. These fifteen able men were charged by the committee of founders to "manage their affairs well and to bring a blessing on the city through their efficient management of the local Y movement."

These fifteen represent the top of their various departments of life. Through them, officially, anything may be accomplished. They represent much of the initiative of the Coveted City. Through them any proposition may receive the impetus needed to put it across. They have the confidence of the town. Through the board the Y has a splendid start in its mission to the people.

Over here in one corner of the office of the General Secretary sits the Governor. He is

arguing an Association problem with a representative of industry. Over there the subject is being discussed between a general and an ex-private. The Chief Justice is discussing the same proposition with a young lawyer.

Up there in the "Holy Metropolis," the See of the Orthodox Church, the Metropolitan waits for a report of this meeting. He is vitally interested and concerned that these men should see their duty clearly, for he is convinced of the need for the Association and has asked its cooperation with his church. He has sent word to the General Secretary that later he will outline many things in which the Association may contribute vitally to the church.

Up in one of the crooked ill-paved streets of the high town, where ancient huts huddle up to one another, the arm of the Association is to reach out with its message of sanitation. While a community meeting is in progress in one of the coffee shops borrowed for the purpose, the little lads are going to learn how to play.

Down there in the low town a campaign against malaria is to be waged and there will be garden contests to beautify and utilize the ugly lots of the burnt district. Around the curve of the Thermaic Gulf, in the New City, the Association will extend the Father and Son idea, and a campaign which will bring a wider use of the schools.

Several benevolent and "improvement" organizations are at work in Saloniki. There is admittedly some lost motion and duplication and they have indicated that Y cooperation will be acceptable.

The municipal orchestra and chorus contribute a night a week to the Y. Now the Association is able to be of service to them. The Child Welfare League and the patriotic organizations working for the families of the soldiers are all to have the support of the local organization.

The Y is already working with the athletic clubs, but there is a large field of service with them as yet untouched. The Boy Scouts ask that the Y supervise their summer camp. The various schools desire that the Y should carry on a campaign to interest parents in their great mission. Their physical culture teachers have been told by the Metropolitan to come to the athletic department of the Y for games. The six Masonic lodges of the city will support the Association, especially in its efforts to cooperate with the established institutions.

A picture of Saloniki: Situated along the horse-shoe of the Thermaic Gulf, its red-tiled homes and huts crawl upward in the shadow of mighty Mt.

Olympus until the top of a great hill is reached. Outwards, the Coveted City first crawls and then grows over swamp and small hill. Dividing the heart of the city, a huge, ugly scar places its blight upon the ancient town. It is the fruit of the great fire. But going up amid these ruins are stately buildings.

Playing or working about the spoiled streets are ragged children, whose youth has been arrested or skipped. In the coffee shops more fortunate lads are wasting their time. In the streets walk sober-faced men, Greek, Turk, and Jew alike who have never learned to play.

The mission of the Saloniki Y is in this town. It is designed for these folk. It will succeed because the need is great and because the desire for it is so sincere.

It is doubtful if there is another place in Europe where a community is so wide open for the Association program, and where the need is so great and so recognized.

Officials support the movement with their time, thought, and means. Their political opponents subscribe their all to the movement. The church demands the Y. The department of education has requested Y cooperation. The municipal government offers material aid along with the provincial government. The press is enthusiastic. And the people are interested—so much interested that in the educational classes alone last month two thousand pupils took part.

So with the officials primed, the people ready, and the need here, all that remains is to go ahead. Although the various centers of the Saloniki Y are already overcrowded, and although masses come to the different community points, the Y has its great day ahead of it, for now it is going out to the people.

Although the interest was already here, the mission composed of Messrs. Davis, Walton, and Ritchie has greatly widened the horizon of the local Association. Today after Ritchie's speech, the town quotes from him, "Youth is justified in shaking its fist in our faces if we do not give it a fair chance."

The board of the Saloniki Y. M. C. A. means to see that its sons get a fair chance. They heard the challenge and they have accepted it. They began with an idea of the Association as an improved series of soldiers' clubs, convinced that this would serve a vital need of their youth. Today they are convinced that, added to this, the Association is a movement, mobile and strong, which may be

directed in almost any public service, and to quote from the Governor:

" . . . It is for the realization of these fundamentals that the Young Men's Christian Association has helped us to establish a local branch, the christianizing work of which will be closely

followed and assisted by our civil authorities and strengthened by the government. But our community also will hasten to invest in this work. . . . *I came to Saloniki to help build a New City. I remain to help in the great movement which is building a new future for its youth.*"

The Young Men's Christian Association in Estonia

HERBERT S. GOTT

Senior Secretary, Young Men's Christian Association, Reval, Estonia



The Estonians, one of the people newly liberated by the war, occupy a few hundred square miles of land at the extreme end of the Baltic Sea, not far from Petrograd. They number about a million and a half and come from the same stem as the Finns and the Hungari-

ans. By inheritance they are Lutherans, but a small percentage are Greek Orthodox.

The American Young Men's Christian Association commenced work among them in April, 1920, shortly after they had obtained their liberty, and worked in cooperation with the A. R. C. and A. R. A. to assist them in their exhausted state after having passed through the Great War, the German occupation, the Bolshevik occupation, and the North Western Army defeat followed by a typhus epidemic.

It has been truly an extensive piece of reconstruction work to a needy people at a critical moment of their history. A complete school system was organized for the children of the 15,000 Russian refugees located in the north east part of the country. Playgrounds were opened and American games taught to thousands of children. A wholesome moving-picture service was set up. Underfed and weakly city children were sent to camp for the summer and built up with good food, fresh air, and games. Messages of cheer

were brought by the American secretaries to conferences and meetings of Christians, and hundreds of spiritually needy individuals were given strength to go on to better days by the service of love. Those early days of the work were days when a secretary, if he wished to meet the spiritual demands made on him, had to be constantly in connection with the Giver of all life.

Because of the lack of knowledge of personnel and the necessity of using only men who would be an honor to the Association it was not possible at first to build the work wholly around committees. The many friends of the Association and a carefully picked local staff, however, made it possible to render a community service.

Cooperation with the home has to some extent been achieved. The Association was responsible for over 275 children in camps in 1920.

A Father and Son banquet was tried out with good success in Reval. Over ninety fathers and sons enjoyed themselves in this unique way for the first time.

Small parents' meetings with special speakers have been arranged from time to time.



Y. M. C. A. SCHOOL IN PHYSICAL EDUCATION, ESTONIA

Cooperation with the church. Last year an important activity in the city of Reval was the coming together occasionally for fellowship of the majority of the German and Estonian pastors and a few Russian priests. The program consisted of general conversation, light supper, prayer, song, reading from Fosdick's "Meaning of Service," and a discussion on the relations of the church to the community, or modern methods of work with young people. These meetings could not have failed to be of value after so many years of war and revolution. An outcome of these gatherings was a conference called to meet Mr. Frank Ritchie and discuss how the Association could cooperate with the church. The conference resulted in the pastors approving as an experiment the organization of a Sunday Bible school by the Association, to be taken up by the churches if successful. The school is now well under way and Sunday is the busiest day at the Association. The Russian children meet at 12 noon, teachers training class 2:00, high-school boys 2:30, younger boys 3:30, older boys 5:30.

The Association is also assisting in church club work, providing the physical education for the members, and advising on its program. In the summer a number of the club members spent a week at the Association camp. At Dorpat the use of the building has been extended frequently to the churches for their activities.

Cooperation with the school. The Association has been especially fortunate in being able to cooperate with the schools. It is on remarkably good terms with the school teachers, educators, and department of education of the country. At the time of the visit of Mr. Orr, the Association educational specialist, a number of teachers' conferences were held with such splendid results that the Minister of Education is now negotiating for the return of Mr. Orr in May for a more carefully planned and extensive set of conferences. The teachers hung on his every word as he brought to them the best that Christian America had to give in the principles of democracy and, what was most needed in Estonia, the spirit of Christian love.

In serving the 1,200 Russian refugee children scattered between Reval and Narva it was not a question of cooperation with the school authorities, for there were none, so the Association organized a

whole system of schools itself, using the existing high-grade Russian teachers. This work has continued on a diminishing scale since June, 1920, and will be dropped altogether by the Association June, 1922.

About fifty high-school boys were present at the high-school supper to listen to Frank Ritchie as he presented to them a great opportunity to serve their comrades and lift the whole tone of the schools. Since his departure the boys have been meeting regularly and carrying on the work under the leadership of Mr. Paul Buttrick. One of the things accomplished has been the organizing of the high-school basket and volley ball league.



Y. M. C. A.—GYMNASIUM AND SKATING RINK, REVAL, ESTONIA

The moving-picture service of the Association is enabling the schools in the four main centers of Estonia to supplement their work with wholesome educational, travel, and comedy moving-pictures.

Cooperation with the community. The leadership training courses last winter were regularly attended by about forty men and women, all interested in community service. The purpose of the course was to train practical Christian workers for the various institutions of the community. Each one attending was required to be engaged in some form of altruistic service for others. Two Russian priests were among the most regular attendants and the members of the course were requested to report on their work and to hand in their written answers to the problems assigned to them. The basis of the course was "The Community and the Y. M. C. A." At the present moment the majority of the people who took this course are occupying important volunteer and paid positions in Christian service in the city.

Special courses were put on for the raising of the morale of the city police. A morale officer was assigned to the work and a small number of higher officers, including the chiefs of the city and criminal police and the chief judge, took special interest in the course. Selected policemen attended regularly the policemen's class in the gymnasium. Weekly lectures, with movies, on how a policeman can maintain his personal efficiency were given to the police force.

Playground work has been a prominent feature of the Association's contribution to the community. On our grounds as demonstration centers the American games have been learned and have spread throughout the country.

The result of cooperation with an overgrown and premature Boy Scout movement is a school for Scout masters, now being held at the Reval Association; and a growing healthy movement at Dorpat.

Although the Association work in Estonia has been mostly among the refugees and Estonian citizens, the army has not been neglected. Special physical training courses for officers have been arranged and regular work for soldiers carried on at the neighboring barracks in Reval and Dorpat.

The objective in Estonia has been to create a movement and while creating it to keep well balanced between community service and internal development activities.

The activities in the Association buildings have been steadily increasing until now a long list of interests are centered therein: Orchestra, mandolin

club, young men's clubs, Hi-Y club, Pioneers, Boy Scouts, Russian club, educational classes, committee meetings, conferences, English club, lectures, talks, physical education, socials, Leaders' club, entertainments, Bible study, character building, and Bible school.

From this intensive work is springing up the movement which is increasingly expressing itself in service to the community, so that it is only a matter of time when the American Association will be able to withdraw all its support.

Estonia has indeed been rich in opportunity for service and few American Secretaries have ever had a better chance to meet the moral and spiritual needs of a people. That we have had all the equipment and financial support that the situation required calls forth our thanks to the generous supporters at home.

Just how the permanent work will develop is hard to say at this early stage but certainly the foundation is being laid along strong community lines. The service basis of membership has been adopted by the advisory committee and the preliminary constitution is shaped according to the standard community model. What is most important, the men who are close to the movement are thinking outward into the community and are beginning to grasp the idea of becoming part of a spiritual movement flowing out into the everyday life of the nation, meeting its needs through volunteer and paid leadership and bringing to people love and cooperation and a new conception of the *Master and His Kingdom*.

Europe and the Young Men's Christian Association

FRANK RITCHIE

Secretary, The International Committee of Young Men's Christian Associations, New York

Ten months in Europe, which made it possible for me to visit twenty countries, have convinced me that the Association is facing an opportunity such as has seldom come to any organization. These are not words carelessly written. Contacts with governmental officials, military authorities, educators, and church leaders bear witness to the fact that the nations of Central Europe, especially the newer nations, are looking in a remarkable way to the Young Men's Christian Association for spiritual, educational, and recreational leadership for its boys and young men. This is abundantly confirmed by contacts with the people.

Many Europeans do not understand why America did not enter the League of Nations, but

in spite of their bewilderment over our seemingly inconsistent attitude, America looms large in their thinking and affections, for, as they express it, "America has fed our children, cared for our suffering ones, helped our students." The Red Cross, American Relief Administration, Student Relief, and Y. W. C. A. and Y. M. C. A. have perhaps been among the biggest ties that have helped to link America to Europe, for through these organizations the spirit of love and fellowship has been expressed. Differences of opinion have been minimized in the common task of serving humanity.

It is impossible in a short article adequately to reveal the great currents that ebb and flow through

the economic, social, and religious life of these nations. They are not only confronted internally with great political, religious, and economic problems, but international relationships make present conditions in Europe even more complex and the working out of the problems extremely difficult and delicate.

Some of the nations are still at war, but at present the greatest and most wide-spread conflict is the conflict of ideas. While this is fraught with grave dangers it is full of hope for the future, for out of this may come a better working relationship between the nations.

We will perhaps understand and appreciate more fully the significance of this and the opportunities confronting the Association by looking more closely at two or three definite European situations. Take for example the Greek Orthodox Church with one hundred forty million adherents, one hundred million of which are in Russia. I visited Sofia, Bulgaria, a few days after a great conference had adjourned, where the church had courageously faced up to some of its internal problems as well as the great pressing problems of the day in a most courageous manner. The conference hall had been guarded by military police. Bishops and priests sharply differed throughout the sessions. A drama was being enacted within the conference hall, for a great reformation was being initiated, the outcome of which would play no small part in the future of this great church. Interviews and conferences with the leaders of the Greek Orthodox Church and others bore testimony to this fact. Some of these changes are indicated in Bulgaria, where steps are being taken to change the laws of the church and make them more liberal. It has been expressed by leaders in this fashion—that heretofore religion has been divorced from life; that the church must assume a new attitude toward all the problems of life and the place of attack should be with the young people and students. She should concern herself less with the state and devote herself more to a program of practical Christianity. An indication of how the Greek Orthodox Church is being democratized is in the personnel of the church council, which has been composed entirely of priests and is now being made up of both priests and laymen, in about equal number. Final authority is now vested in the council and not in a small group of priests as heretofore.

A plan of decentralization is being worked out by the council. Women are also being recognized on the local committees, which is something un-

known in the history of the church. Steps are being taken to shorten the services and make them more practical. The cause of these changes in the words of one of the church leaders is—the spirit of the age and agitation on the part of progressive laymen and priests. These facts indicate that unprecedented changes are taking place which in a very large way may affect the religious world.

Among the leaders of the church are those who recognize that the Y. M. C. A. has demonstrated a program of applied Christianity and they look to us for leadership in helping them to apply their religion in a practical way to everyday life. May this not be an indication that the Association has been divinely called at this hour in the history of this great church?

I would that I could vividly reproduce an epoch-making conference in the home of one of our secretaries in Estonia, which illustrated how the Association is actually serving the church. Around the table sat Greek Orthodox priests, Lutheran pastors, and several Association secretaries. For two nights these men sat in conference until the late hours, discussing how they could introduce Sunday-school methods and week-day activities for their young people, something which the church of that nation had not conducted and had made no provisions for in their church buildings.

This conference resulted in the working out of a modified Sunday-school plan in which many of the churches united, the Association providing a place of meeting and cooperating in providing leadership, methods, and technique, endeavoring to demonstrate the possibilities of a church program which would meet the needs of every phase of life. The success of this effort may mean the incorporating of a similar program in the churches of that entire nation.

Shortly before we adjourned one of the priests leaned over and whispered to me, "A few years ago we would have been put into prison if we had been discovered holding a meeting like this." It was not difficult to enter into the spirit of those men who were for the first time feeling the freedom of unrestricted thinking and planning.

Let us turn from the struggle of a great church to the struggle of a nation. Poland to us in America is often a mere name, a vague region of romance east of Germany and connected in some dim way with Russia—a land of revolution and a land that sends us musicians and Jews. One has only to spend a little time in Poland, however, to begin sympathetically to realize what these

(Continued on page 14)

TWO miles from the Russian boundary, at Narva, Estonia, in the old Ivangorod Fortress, stands the Association Hut, where for more than a year it had served the thousands of prisoners returning from Russia to the homeland. Now, however, it was to administer to the needs of another group, who would have liked nothing better than to set out in the opposite direction for Russia. The building which had served for the entertainment of prisoners was now to be used for a conference of Russian refugees.

There were present over a hundred men, including almost every type of former Russian citizen, doctors, lawyers, teachers, engineers, priests, reporters, and business men. Most of them had been driven from the cities of western Russia, such as Petrograd, Gatchena, and Pshoff. They had not been useless upper class, such as one reads about, but a representative group of Russian citizens, most of them prominent in the life of their cities. They were carefully selected from among the fifteen thousand refugees in Estonia. Just such a group as this, of Americans, might have found themselves exiled in Canada after a revolution in the United States. For over a year the Association had been working among them, maintaining a large system of schools for their children, so they were familiar with the Association at work.

They came gladly, expectantly; they came intellectually and spiritually empty, hungering for food other than bread, a people accepting Christianity as naturally as Americans accept the principle of private ownership. The cause of their exile was social injustice and disorder. Where could one find a body of people better able to grasp the message prepared for them, a message of personal and social salvation through Jesus Christ?

The conference opened on Monday morning, September fifth, with sacred music followed by a devotional period. This first session was made remarkable by a beautiful prayer from Priest Ostroumoff, who, forgetting his surroundings, pleaded with God for spiritual help and for the success of the conference. Sobs could be heard throughout the audience, as many an overburdened heart came into communion with God. This priest who was praying had lost his wife and children in the typhus epidemic which followed the refugees, and there was hardly a man there who had not lost some part, or all, of his family.

Between sessions all took setting-up exercises and the younger delegates played volley ball, helping to demonstrate the physical side of the Association program.

THE NARVA REFUGEE

HERLIER



NARVA CONFERENCE

In the afternoon Mr. Frank Ritchie took the floor and lectured on the Association as a community force. He was listened to intensely as he expounded the four fundamental rights of a child. Every child has a right to be well born. Every child has a right to an education. Every child has a right to a play life. Every child has a right to a normal expression of its spiritual life.

Who can imagine the future effects of that lecture as that fine group of Russians sat drinking in those great basic principles, the neglect of which had perhaps brought Russia to her present state. Every mind there must have reverted to the homeland and determined that some day these principles should be realized in the great Russia of the future.

In the evenings the delegates were entertained with an ever-changing program of social games, music, and fun, and by the aid of the movies, other lands were visited. The whole program served as a demonstration of the work of the Association.

The two following days were filled with conferences and lectures, such as sex education, fourfold program, physical education, and health. Through-

GEE CONFERENCE

S. GOTT



CONFERENCE DELEGATES

out it all Ritchie was driving home the idea of the Association, its program, spirit, and organization.

On the third day the delegates were informed that the time for theory was ended and that now the conference would be turned into a laboratory for working out the policies of the Association. A board of directors was selected and the conference was divided up into sub-committees on home, church, school, municipality, industries, and building. All day long the committee worked out policies for work in Narva City. At first it looked as though the church cooperation committee, upon which sat two priests, would find it impossible to cooperate with the church, as they could not get their minds off the home and school, and could think of decoration as the only thing the church needed.

One young lady remarked that the church to the Russian people was holy and they could not conceive of an interchurch football contest; but the priests could conceive of it and what is more, put it in their policy. They did not even stop at a teachers training class for Bible study. One priest burst out with enthusiasm, "This is great! Let's work out our own program without referring to the

American and see what we can do ourselves."

And so the discussion progressed. If they were going to train the new generation to be four square they must have room for their activities, so why not build a church clubhouse for Bible classes, games, socials, Boy Scout work, lectures, and of course they must have a playground. Finally, led by the priests, they went the full limit of the American program.

The committee on cooperation with the school was equally progressive and decided to organize a Hi-Y Club, run Father and Son Banquets, and make a community center of the school, etc.

The committee on industries certainly saw their chance to save Russia from the present chaos, judging by the program they mapped out.

At the board of directors' meeting the following morning the chairmen of the sub-committees made their reports briefly with such dead earnestness that the chairman found it hard to realize that it was a drama instead of real life.

The chairman on cooperation with the municipality got himself into hot water by recommending that the city should rebuild the fortress and make it more presentable. The representative of the International Red Cross took good-humored offence at this, claiming that the fortress had proved its usefulness in taking care of thousands of prisoners, even if it did not measure up to certain standards of beauty. Mr. Wright promptly saved the situation by showing that it was a little too much to expect one lonely Red Cross cow to eat up all the weeds in time for the conference.

I have never seen a more effective means of educating a body of men. After the lecture there had been many who did not grasp the way the Association reached out into the community through its system of volunteer committees, touching many phases of life and stimulating new life and energy. However, after the men had sat in these committees themselves and mapped out the policies of their own Association, the whole idea became much clearer. The result was an enthusiasm far surpassing anything that could have been created by mere lecturing. After such an experience the social message of Christianity began to have real meaning.

The open forum at the end of the annual meeting of the board was attended with great interest and questions came rapidly. Could the Russians organize a temporary Association at Narva? When was the Association going into Russia? Would the Association continue to stand by the Russians in the days of their exile?

(Continued on page 23)

Europe and the Young Men's Christian Association

(Continued from page 11)

people have passed through and to feel their ideals and aspirations; then instead of a vague and intangible country there looms up before you a great struggling nation.

It was back in 1795 that Poland lost her identity as a country and was divided between Germany, Austria, and Russia. Just before the Great War this division still existed. The Poles were not allowed to speak their own language and yet through these many years they have retained their native tongue, because it has been persistently taught by the mothers to the children.

Besides this geographic division, "Poland has within itself five distinct classes: the peasant class, who are individualists and loyal Catholics; the laboring class, who are socialists and have a strong tendency toward Communism; however, Polish Socialism is generally national, not international. The business men, who are again divided, as merchants and manufacturers. The merchants are almost always Jews, the manufacturers generally Germans. The nobility, who are the landowners and come from the old Polish stock, conservative, and generally Catholic. The intellectuals, chiefly occupied with literature, art, and politics."

When the war broke out, divided Poland was lined up against itself. It was not uncommon for one member of the family who had been living in Russian Poland to fight another member living in German Poland. Since the war their country has been reestablished. The Poles are idealists and their sufferings and suppression of past years have set them on fire with a new zeal for making of themselves a great nation.

In this country with all of its background of history and with its future in the making, I spent a month. One of the most heart-breaking trips during that time was out to the Russian border to visit the refugees' camp in Baranowicze. Formerly this was a prisoner-of-war camp, but it has now been practically disbanded for this purpose and today there are crowding in over the border thousands of Poles who are returning from Russia. When I visited this particular center there were about 20,000 refugees in the camp. They were being cared for in wooden barracks, in old military horse stables, in huts of pine boughs, and some lived without any shelter at all. You could see them in small groups clustered about little fires

which they had built from stolen wood. This great mass of humanity was crowded into an area less than a mile square.

Refugees were coming from Russia at the rate of about two thousand a day. There were about six thousand mothers in the camp, about seven thousand boys and girls under seventeen years of age, and three thousand unmarried men. About seven or eight deaths were occurring daily and about four or five births. These people were living in Poland when the Great War broke out and now they are returning. A magnificent piece of cooperative work was being carried on for these people by the Red Cross, the American Relief Administration, and the Y. M. C. A. The first two organizations were providing clothing and food and medical help, the Association the recreational, moral, and health-building program.

The Association program that has been conducted for the enlisted men has so captured the imagination of the Polish people that they are asking for this work in their great cities. My special mission to Poland was to help establish the civilian work. This made it necessary for me to visit Warsaw, which is now the capital; Lodz, the great industrial city, which is the headquarters of the textile industry of Poland; Krakow, the great educational center; and Przemyśl, which became so well known during the war because of the way the Austrians held out against the long attack of the Russians.

In all of these centers conferences were held with newly appointed boards of directors and representative groups of citizens, in addition to special public gatherings for the presentation and discussion of Association work. These groups were eager for Association ideals and methods.

One gets some idea of how the leaders of Poland are rallying to the Association program when at Krakow such men as the following attended a conference to think through the application of our American methods to Poland:

General Stanislaw Szeptucki, count and distinguished soldier.

General Alexander Osinski, commander of the district.

General Zdzislaw Kostecki, commander of the garrison.

Dr. Rolle, first alderman of Krakow, member of National Council of Y. M. C. A.'s.

Dr. Nomidowski, chief of the health department of the district.

Professor Nowak, Ph. D., president of the University, who acted as master of ceremonies.

Professor Estreicher, former president of the University; member of National Council of Y. M. C. A.'s.

Professor Heinrich, professor of psychology in the University.

Professor Chrzanowski, professor of literature in the University.

Professor Piltz, head of largest nerve clinic and hospital in the city.

Professor Rubczynski, professor of ethics in the University.

Dr. Wessely, member of City Council, expert in social charities.

Dr. Aminowicz, City Councillor, associate of Dr. Wessely.

Professor Hoborski, principal of Academy of Mines, professor of mathematics at the University.

Major Broniewski, active officer in the Army.

Professor St. Kot, professor of education in the University.

Dr. Krokiewicz, professor in one of city high schools.

Professor Gorka, head of department in city technical school.

Stanislaw Ostrowski, City Councillor, government expert on all matters of vocational guidance.

Count Puslawski, captain in cavalry, interpreter for Dr. Mott and other Y. M. C. A. speakers and who acted as my interpreter.

Professor Jakubiec, professor of high school, chairman of commission for new studies curriculum.

Lt. Lubaczewski, head of educational work in the garrison.

These names illustrate the type of men the Association is enlisting and the influence it has with the governmental officials and other leaders.

The attitude of the leaders of Poland and the opportunities of the Association are summed up by one of the leading Polish educators: "We are rebuilding our nation. Our homes, our educational system, our economic and social life, are in the making. You come not to Americanize Poland but to bring to us the great Christian principles of the American Young Men's Christian Association.

You give us of its leadership, methods, technique, so that we may for ourselves incorporate these into the life of our nation and work out a Polish Y. M. C. A., which will do for our young men what the American Association has done for the young men of America. We welcome you. Our doors are wide open." Such an opportunity places upon our American movement the very greatest responsibility.

A similar opportunity is confronting the Association in Czechoslovakia, that new little republic situated in the very heart of Europe. Eighteen of its cities are establishing the Association for work among the civilians. The Association is destined to play a large part in the life of this new nation. It is a country that plays with your imagination, develops your strategy, and lures you on with its possibilities.

Another similar illustration was in Bulgaria when the Association secretaries of that country met in Sofia to discuss modern Association methods. The keenness on the part of the young men of this country for American methods and ideals was constantly manifested by persistent appeals for a physical program and leadership in their athletics. It took concrete form when a passionate appeal was made for leadership, at one of the sessions, and later when three hundred men, representing the three thousand members of the athletic club of Sofia, assembled with a band at the railroad station, to thank the representative of the Association movement for the contribution that was made at the conference and to formally request that leadership be made possible to direct their athletics and to safeguard the standards and ideals in athletics that they were ambitious to retain. A similar demonstration was repeated later in the day when the Senior Secretary of Europe and his associates left the city. These are simply illustrative of the way these countries are reaching out and seeking cooperation of the American Y. M. C. A. at a time when they are readjusting themselves to new conditions and reestablishing national foundations. Similar graphic pictures could be painted of many of the other nations.

The World War has created a condition in Europe which has brought to the Association one of its greatest opportunities. May we keep constantly before us the world vision and increasingly become world citizens in order that those things that we have begun in stricken Europe may be greatly strengthened and expanded in the days that are ahead.

The Greater Community Idea of the Cleveland Association

ROBERT E. LEWIS

General Secretary, Young Men's Christian Association, Cleveland, Ohio



In order to emphasize the community nature of the Cleveland Young Men's Christian Association we will eliminate in this statement those activities, services, and lines of patronage which are usually relied upon in making up statistical tables or telling what the Y. M.

C. A. is. In other words, we will not discuss the great family of 25,420 members of the Association, nor the hundreds of clubs, societies, teams, and classes to which they belong, within the four walls of the Association buildings. We will make no reference to the 1,060 weekly meetings and class sessions which take place within these buildings.

But the Cleveland Association has a relationship to the Greater Community which may be measured in an entirely different way. The double-page map of Cleveland which appears on the following pages makes record only of the activities exterior to the building. Each radial point is a branch headquarters. There are fourteen branches in all, but the cartographer reached the limit of his science when he attempted to put on the map symbols to indicate the organized relations radiating from headquarters. There were twenty-eight symbols to be added which could not be placed at all upon the map. Furthermore, around the General Headquarters there should also be placed symbols to indicate the Central Branch, the Downtown Boys' Branch, and the Educational Branch, but these are entirely eliminated from the map and their activities are joined in the corona which radiates from the General Headquarters.

The Cleveland Association maintains organized relations to forty-six public institutes, nineteen playgrounds, seventy-five industrial establishments, seventy-six neighborhood groups, 163 school groups, 175 church groups, and groups in forty-seven miscellaneous organizations. The grand total of groups and societies to which in its Greater Community work the Cleveland Association maintains organized relations is 601.

A study of the small diagram upon the map will give a pictorial view of this summary. Wherever you note a "C" on the map it stands for church, "S" for school, "N" for neighborhood groups, "P" for public institutions, "I" for industries, "PG" for playgrounds, "OO" for other organizations, a triangle a branch with building, a circle a branch without a building.

The Association's Internal Organization May Be Briefly Described as Follows :

There is a General Headquarters and fourteen branches; of these six are of the distinctively community type and are primarily for boys. Of these six community boys' branches one operates a Y. M. C. A. building and five operate from an office headquarters only. The non-equipment branches are all new; not one of them is more than two years old, but the map will show what an extended service relationship is maintained by these new branches in the districts known as Lakewood, Brooklyn, Northeast, East Cleveland, and Downtown Boys'.

In addition to playgrounds in the city, the Association conducts a Camp in the country and three all-day Camps, known as Ys-in-the-Woods, immediately to the west, the south, and the east of Cleveland.

Membership privileges are not required for the use of the Ys-in-the-Woods. These recreation spots are always under supervision during the long, hot-weather season. Any boy is welcome. All of them have swimming and recreational facilities.

The community branches of the Cleveland Association have two forms of membership; Service members who take a Declaration of Purpose and Activities members. But membership for the most part is through clubs and groups rather than as individuals. Membership dues of clubs and groups are graded from ten cents to fifty cents per month.

Every symbol upon the map represents an organized group. No group appears upon the map unless the Association has had at least three continuous contacts with the group and in many cases the contacts continue over the whole season. For example, the Association has organized the winter sport of basketball for seventy-five or more churches; one of the playing requirements being

THE ORGANIZED RELATIONS
— OF THE —
— CLEVELAND —
YOUNG MEN'S CHRISTIAN ASSOCIATION
— TO THE —
FUNDAMENTAL INSTITUTIONS
OF
GREATER CLEVELAND

172 CHURCHES
163 SCHOOLS
19 PLAYGROUNDS
75 INDUSTRY
76 NEIGHBORHOODS
46 PUBLIC INSTITUTIONS
47 ORGANIZATIONS
608 ALL BRANCHES



that every player must produce a church certificate showing that he is in attendance upon the Bible school, otherwise he becomes ineligible. This has meant an immense stimulus of church attendance of youngsters between sixteen and nineteen years of age. These are the years when boys usually try to escape from the Bible school.

The Association's community work has overflowed into thirteen public school buildings which have been loaned by the authorities to the Association for evening classes.

The Greater Community industrial contacts are vital. A new type of industrial relationship has been worked out in Cleveland during the past three or four years. This Association does not specialize upon gymnastics and mass singing for industrial workers, but has been concentrating its attention upon industrial problems, the organization of industrial relationships; in fact all the questions involved in the zone of disagreement. Its representatives have been in contact, in many cases vital and continuous contact, with labor unions, employers' groups, factory bosses, individual plants, unions; at least seventy-five such industrial groups have been in contact with the Association on the principle of attempting to find out what is right; what the Golden Rule practically applied would mean to the solving of industrial problems.

One of the prolific efforts for good on the part of the Cleveland Association lies in the fact that it is a training center for young secretaries. Eighty-seven men are now in the Association secretaryship who have been training in Cleveland; seventeen are in China, eleven are in the Russian service; in fact they have been appointed to positions of greatest responsibility in the world field.

Another unusual community service not indicated at all upon the map is the Association's relation to the Cleveland Community Fund. Men trained in its service are prominent in this organization, which is supported by over 200,000 sub-

scribers in Cleveland, and which raises from three to four millions of dollars each year for the maintenance of the private charitable institutions; to provide Cleveland's portion of national support of accredited societies, and also to meet Cleveland's quota of European and foreign relief. The president of the Community Chest, the chairman of the Campaign Committee, the secretary of the Publicity Division of the Sixty Best Sellers section, the chairman of the Assignment Committee, many of the active captains and team members, call upon the Association to provide one hundred and more of its active workers for leadership in connection with the Community Chest. This leadership is not for a few days, but in many cases extends over weeks and months of time.

No more resourceful work is represented on the Greater Community map than that of the Hi-Y Clubs. These are organized in eighteen high schools. The organization meets weekly. It is made up of the ablest boys in each school who are willing to stand for clean sport, clean speech, and clean habits and the Christian life. The Hi-Y Clubs bring together in each school the leading scholars, athletes, and out-standing boys, and are by all means the most influential club in each school. As the Hi-Y clubs are composed only of junior and senior boys, sophomore clubs are organized in the high schools and in the eighth grade of the grammar schools as "Red Triangle" clubs.

Amongst the city-wide community campaigns must be named the swimming campaign for grammar-school boys, who are sent in relays to the Association branches to be taught swimming.

Even more significant is the "Find Yourself" campaign, in which three hundred laymen in one week's time will interview several thousand high-school boys in regard to their vocational choices. The influence of such a concerted effort is very great.

Perhaps the most striking and certainly the most recent development in the Greater Community



OSCAR J. FOX
Lakewood Br.

CAPT. C. E. FRYE
Cedar Ave. Br.

W. J. BUTTRISS
Brooklyn Br.

JOHN W. RUPP
Northeast Br.

L. T. GOODMAN
Downtown Br.

E. V. RASMUSSEN
East Cleveland Br.

work of the Cleveland Association is in the opening of the Cedar Avenue Boys' Branch building, which is operating on the community basis for both colored and white boys. It is located on the edge of the best colored district and on the edge of the best old residence district of Cleveland. Over 1,100 boys, a little over half of them colored, with many Jewish and Catholic boys, throng this community center. One floor of the building is for youth and men over eighteen years of age and is equally popular. This appears to be the first serious effort to do work for both the colored and the white race of adolescent ages in the same branch. It is extremely popular with the colored people, who find in it no race line, no symbol of "Jim Crowism." The staff is both white and colored, the managing committee and the membership are of both races. It is a boys' work and nothing but the most fortunate experiences have so far attended its inauguration. Membership is by groups and clubs, rather than as individuals. The activities have already overflowed in the public school buildings.

The Greater Community work of the Young Men's Christian Association will sometime become its primary work.

Where Associations do not have buildings the community service may be carried on with equal

facility. In fact, many secretaries feel it is a handicap to be responsible for the operation of a Y. M. C. A. building. These convictions are so strong upon us that the Downtown Boys' Branch has voluntarily surrendered its club rooms in the Central Men's building. It retains only an office from which it operates throughout the community, using assigned hours in the men's gymnasium and swimming pool and auditorium, just as it does assigned periods in school buildings.

We do not advocate the elimination of buildings, but we do advocate the elimination of the present emphasis, which is an emphasis upon institutional service and the selling of privileges. Christ's principle that an individual who saves his life shall lose it, is applicable to institutions. If the Young Men's Christian Association really endeavors to lose itself in the community it will find itself. The term "extension work" does not in any way describe what we mean. It is an entire misnomer for the Greater Community service. In the training of secretaries, in the conduct of summer schools, in the administration of Association Colleges, in planting Associations in cities, the Association should be made to cooperate with the fundamental agencies rather than to set itself up as a new fundamental agency of its own. Buildings should be used as service centers.

THE COMMUNITY POINT OF VIEW

There has been an insistent demand for a special institute this summer for secretaries who are related to Associations operating on the Community basis. Because of this demand steps are being taken to hold such an institute at Lake Geneva probably the last ten days of July. The following committee has been appointed:

Dr. J. B. Modesitt, Milwaukee, *Chairman*; R. V. Boggess, Milwaukee; K. A. Shumaker, Chicago; A. F. Holmer, Minneapolis; O. J. Fox, Cleveland; E. F. Denison, International Committee, Chicago; Dr. A. W. Slaten, Chicago Association College; E. W. Brandenburg, Chicago; J. A. Wilson, Massillon, Ohio; J. A. Urice, International Committee, New York; Wm. P. Harms, Detroit; L. E. Buell, Detroit.

The rapid development of the Community idea in America, as well as its recent introduction in other nations of the world, makes it imperative that we avail ourselves of every opportunity to exchange methods and program and do constructive thinking as to philosophy and technique, under the very best leadership.

The Committee is planning an institute that should meet a long-felt need. The exact date of the institute, names of faculty members, and the nature of the courses will be announced shortly. All communications should be addressed to Dr. J. B. Modesitt of Milwaukee.

A Suggestive Method of Developing an Intelligent, Working Membership

The question of lifting membership out of the realm of the purchase of privileges has for some time been under serious discussion. Various methods have been tried out which would magnify service in connection with membership, thus making membership a group of men and boys standing for the ideals of the Association and united in a common task of service in the community.

The following steps to membership are the result of group thinking on the part of a number of Association men, both in America and Europe, and they are presented here as a possible basis for membership to further stimulate thinking along the lines of membership divorced from the selling of privileges.

1. Membership application to be filled out by applicant.
2. Personal interview with prospective members, by a member of the Membership Committee or Secretary.

Points to be covered in interview with prospective member :

- a. Check over with him the application blank in order that he may fully understand the opportunities for self-development and service that he receives on becoming a member of the Association.
- b. Give applicant some idea of the world-wide organization as well as the national, state, and local aspects of it.
- c. Share fully with him the ideals and program of the local Association for the betterment of the boys and young men of the community.
- d. The "Declaration of Purpose" (see page 21), which applicant will sign when formally received into membership, should be explained.
- e. Make clear what is involved in such a program in the way of voluntary service and financial responsibility on his part in order to make effective the local, state, national, and world-wide work.
- f. Give him a financial pledge card on which to indicate a voluntary gift. This card should not be filled out at the time, but should be taken home and thought over, filled in, and brought to the Association later. If a schoolboy, he should be expected to earn his gift rather than to secure it from his parents or others. Membership should not be dependent upon the gift.

3. After the interview, applicant's name should be submitted to the Membership Committee for investigation. The Membership Committee should then present the name to be voted upon at the next regular meeting of the members.

4. All members to be received should be notified to be present at a stated time at one of the regular meetings of the members of the Association. A short talk might be given on such topics as:

- a. Personal responsibilities of members.
- b. Privilege of responsibilities.

Membership cards might be presented by the president. The new member should then sign, in the presence of the group, the Declaration of Purpose on the back of the Membership Card.

5. Every member, with his Membership Card should receive a small pamphlet containing the following information:
 - a. Declaration of Purpose and Comments.
 - b. Facts re the local Association work, its objectives, etc.
 - c. Facts re the state and national work.
 - d. Facts re the world program.
 - e. Financial statement re the local, state, national, and world program.
 - f. The constitution and by-laws of the local Association.
 - g. Information about privileges and cost of same.

Suggestive Comments on Declaration of Purpose, for Members' Pamphlet, explaining 5-a.

1. "IN MY INWARD LIFE"—You have declared your leadership springs from a genuine inner character; certainly this movement needs that kind of leadership. No other is trustworthy or enduring.
2. "IN MY OUTWARD LIFE"—You hereby declare that your leadership will be a part of and supported by a consistent outward life that will make you trusted by men and boys. This, too, will enable the Association leaders to feel safe in putting into your hands increasingly greater responsibilities in your community.
3. "IN COOPERATIVE EFFORTS"—You have here declared that your leadership will be so broad, generous, and considerate as to enable you to work together for the common good with other people whose hopes and aims are like yours and yet whose expressions and methods may be different.
4. "TO MAKE EFFECTIVE"—You have declared that your leadership will be based upon practical

circumstances and not upon some fine-spun theory, thus your work will become a reality in the Association program.

5. "IN THE LIFE OF THE COMMUNITY"—You declared that your leadership, like that of our great Leader and Master, takes into account every element in the field of our effort. It is therefore for the whole community. Your leadership then because of its genuineness, its generosity and sanity, will be taken into the very life of the men and boys of your towns.
6. "STANDARD OF CHARACTER"—You have declared that your leadership ever recognizes one standard of character and that by this standard you will form and reform your policy and model your leadership.
7. "IN THE LIFE AND TEACHINGS OF CHRIST"—You have declared that your leadership shall find strength and growth not only by exercise and service, but also in company with and under the guidance of the Life and Teachings of our Leader, Jesus, as they appear in the great record we call the New Testament.

MEMBERSHIP CARD

YOUNG MEN'S CHRISTIAN ASSOCIATION

.....

.....
President *Secretary*

No.

(THIS TICKET IS NOT TRANSFERABLE TO ANOTHER PERSON.)

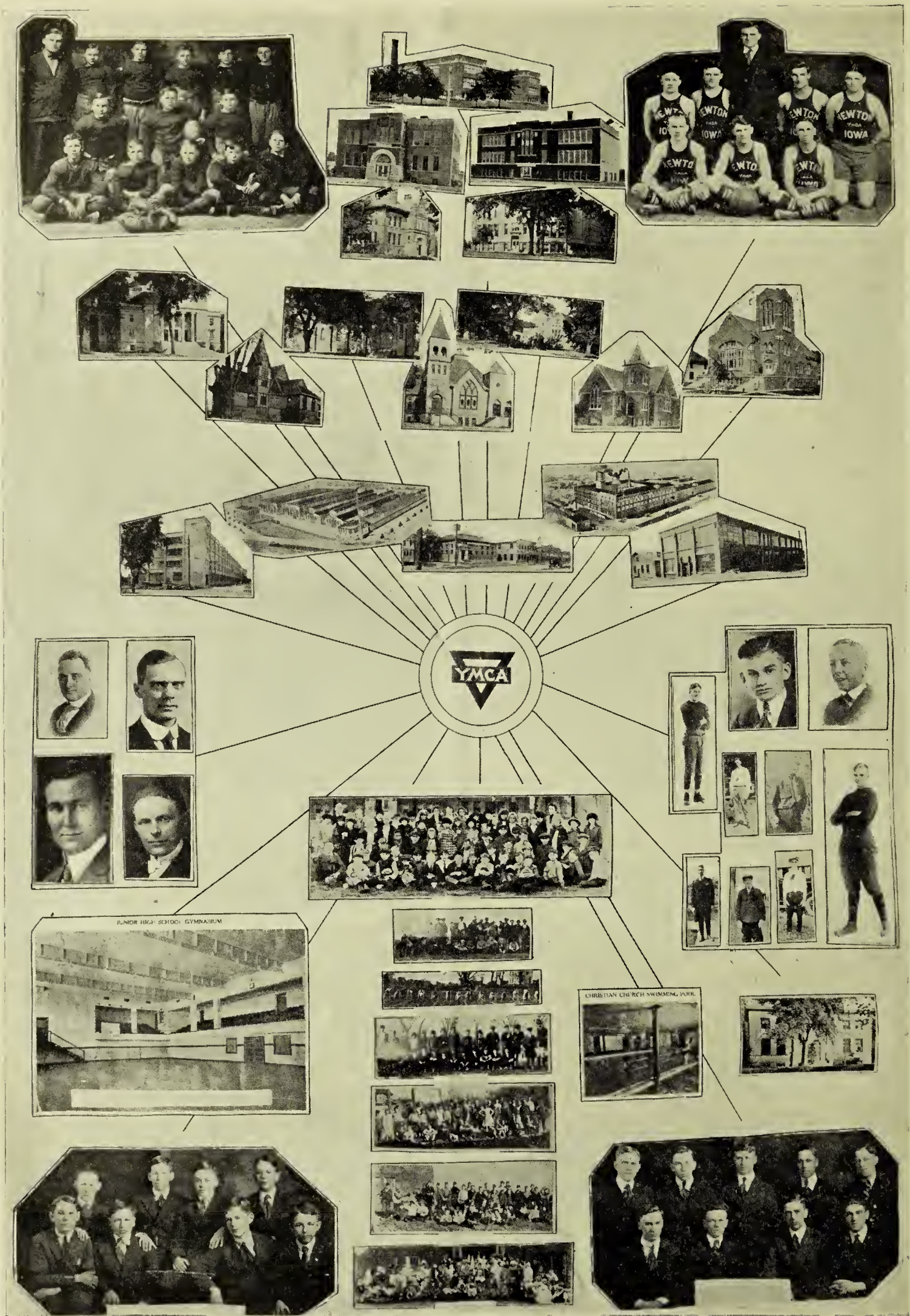
DECLARATION OF PURPOSE:

I hereby declare that as a Member of the **Young Men's Christian Association** I will seek in my inward life and outward conduct, and through cooperative efforts with others, to make effective in the life of the community the standards of character set forth in the life and teachings of Jesus Christ.

.....
Signature

(MEMBERS OVER 18 YEARS ENTITLED TO VOTE AND HOLD OFFICE.)

A suggestion for front and back of Membership Card



This picture shows some of the equipment used and some of the participants
Upper Left—1 of the 14 Boys' Football teams. *Upper Right*—1 of the 36 Men's Athletic Teams. *Upper Center*—5 schools in which activities were conducted by various community organizations. *Lower Upper*—7 Cooperating Churches. *Above Center*—5 Factories in which a full Industrial Program has been successfully promoted. *Right of Center*—C. C. T. P. Council. *Left of Center*—Employed Boys' Cabinet. *Directly Below Center*—7 pictures—Home groups and Stunt days. *Left*—Community Gym. *Right*—Swimming pool located in a church. *Right of Swimming Pool*—Public Library whose assembly rooms are used for meetings. *Lower Left*—Junior Hi-Y Cabinet. *Lower Right*—Senior Hi-Y Cabinet.

The Narva Refugee Conference

(Continued from page 13)

After the forum, in conversing with many Russians, I came to see clearly that the Association secretaries were actually being accepted by the Russians as their leaders, because of the true value they had to give them and not because of the position the Russians found themselves in.

My friend, the priest, took me aside and began to speak about the Holy Spirit. "We Russians are dry. There was a time when we burned also, but now the fire of the Holy Spirit is not in us. It is in you Americans, you speak fire, your eyes burn when you speak. We are grateful to you brothers from across the ocean: we will not fail you, the fire is beginning to burn also in us."

That night at the banquet, Father Ostroumoff delivered a fine speech ending in an appeal to his fellow Russians to put into practice the lessons of the past few days, that the drama they had just enacted might not become, because of their inactivity, a tragedy in real life. The priest forgot

himself completely in his earnest appeal for a higher life.

Then Ritchie took the floor and in dead silence began his speech on Leadership for a changing world. The acoustics of the room were perfect and the interpreter, Miss Shidlovsky, a daughter of the former Vice President of the Russian Duma, worked as in a trance. No better setting could have been desired and Ritchie used every bit of his opportunity as he drove home point after point, until the climax, when he showed them the morning sun of a new day coming up over the mountain peak of their present misfortune.

Almost everyone of over a hundred delegates went away a new man, went back to live among his fellow refugees determined to lift them to higher levels. By the next day the news had reached Dorpat and in the homes of the refugees all over Estonia the conference became the main topic of conversation. It was a superb conference with a superb climax.



THE RUSSIAN FORT WHERE THE NARVA CONFERENCE WAS HELD

